The Islamic Hijab (Veil)

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point

The 'Islamic Hijab (Veil)' is a text written with the aim to give a more factual approach, and a deeper meaning to Hijab in Islam. It addresses the responsibility both men and women have in applying Hijab, as well as addressing the doubts one may have, and logically explaining 'Why Hijab?'. The Al-Balagh foundation have thoroughly researched this topic using authentic sources, including the Holy Qur'an.

Introduction

point

"And say to the believing women that they lower their gaze and guard their private parts and do not display their adornment save what is apparent of it; and let them wear their head-coverings over their bosoms..." (Holy Qur'an, ۲۴:۳۱).

Islam recorded a great turning point in the history of woman which has no rival to this day. Through it, she regained her honour and rights of which she had been deprived for centuries under the burdens of unjust views of the pre-Islamic era of Ignorance (Jahiliyah). Islam restored her full rights to lead a noble life under the shadow of a glorious civilized system.

For the first time in history, woman was able to enjoy her lofty human rights, according to Islamic laws and legislation. Injustices was removed from her and she could live as a human being having dignity, honour and rank equal to man. This right

was to be practised within the limits of the Almighty Allah Who gave woman capabilities and

prepared for her a natural opportunity to participate in the building of life, glory, .establishing truth and spreading good

This concept may remain as mere hopes and dreams to some people if it is not supported by the terms of the Holy Qur'an and the traditions of the Prophet and his .(infallible descendents (Ahlul-Bait) (peace and blessings of Allah be with them all

The society of Jahiliayh insisted on considering woman as a target for curses, a focal point for evil thoughts of the devil, or comparing her to an animal created in the form of a human being. Once the Holy Qur'an was came, it declared the falsity of these .opinions which contradicted truth and reality

It emphasized strongly that man and woman are twins gathered from one source and .essence

Oh people! Be careful of (your duty to) your Lord, Who created you from a single" being and created its mate of the same (kind) and spread from these two, men .(numerous and women;..." (Holy Qur'an, ۴:۱

He it is Who created you from a single being, and of the same (kind) did He make his" .(mate, that he might incline to her;..." (Holy Qur'an, ۷:۱۸۹

And Allah has made wives for you from among your selves, and has given you sons" .(and grandchildren from your wives,..." (Holy Qur'an, ۱۶:۷۲

After declaring clearly the place of woman in life and human existence, the Holy .(Qur'an attacks strongly the custom of burying one's daughter alive (wa'id)(۱

,And when the female baby buried (alive) is asked"

Wa'id in Arabic means to bury girl children alive, Arabs, during the pre-Islamic era -١ of Jahiliyah, practised this custom and used different ways to do it, Once Islam came, .it abolished this heinous practise and prevented them from doing it forever

(for what sin she was killed,..." (Holy Qur'an, ٨١:٨-٩

It also ended the age in which woman was prevented from marriage unless she paid .a ransom to redeem herself or to be unjustly inherited after her death

O you who believe! it is not lawful for you that you should take women as heritage" against (their will), and do not straiten them in order that you may take part of what .(you have given them, ..." (Holy Qur'an, ۴:١٩

.It also removed their abasement and mistreatment by men

:Thus the Holy Qur'an placed more emphasis on dealing with them kindly

and treat them kindly; then if you hate them, it may be that you dislike a thing while..." .(Allah has placed abundant good in it." (Holy Qur'an, ۴:١٩

In the past, poverty led some people to kill their children, the female particularly :(enduring such burdens, so the Holy Qur'an removed this (away from her

and do not slay your children for (fear of) poverty; We provide for you and for..." .(them;..." (Holy Qur'an, ۶:١۵١

Islam declares that the foundation of honouring does not depend upon manhood but on righteous deeds and faith (in Allah). Whoever does an act achieves its results :whether it be a man or a woman

Surely the men who submit and the women who submit, and the believing men and" the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble

women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember, Allah .(has prepared for them forgiveness and a mighty reward." (Holy Qur'an, ۳۳:۳۵

Islam also insists that the believers are guardians of each other. They spread goodness among themselves and bid to what is right and forbid what is wrong and .evil

And (as for) the believing men and the believing women, they are guardians of each" other. they enjoin good and forbid evil and keep up prayer and pay the poor-rate (zakat) and obey Allah and His Messenger; (as for) these, Allah will show mercy to .(them;..."(Holy Qur'an, ۹:۷۱

Islam is firm in clarifying the nature of the relation between man and woman in the .framework of marriage

.(they are an apparel for you and you are an apparel for them..."(Holy Qur'an, ۲:۱۸۷..."

And one of His signs is that He created mates for you from yourselves that you may" find rest in them, and He put between you love and compassion;..."(Holy Qur'an, .(۳۰:۲۱

Besides making laws for the rights of a woman, indeed the Holy Legislation clearly brings attention to the necessity of honouring, taking care of her and giving her, her .full rights

:The Prophet of Allah, Muhammad (s.a.w.) says

None would respect women except the magnanimous ones, and none would insult" (them except the ignoble ones."(۱

Treaty our children equally concerning"

.Islam wa al-mar'ah (Islam and Women). Saeed Afghani quoting from Tirmidhi -١

(gifts (offers), so if I were obliging, surely I would prefer women."(١

(I do not think that a man gets better in faith without loving women better."(٢"

In addition, there are many other holy texts which call for placing woman in her natural position in the life of society.

Islam also gave other importance to woman. It shaped for her a special dress in order to keep her dignity and preserve her personality against loss and corruption. Islam achieved for woman, through hijab (Islamic dress), two main things:

First, it kept her ideological role while performing her legislative responsibility by presenting the needed services for the society, progress and Islamic message and also her active participation in the course of life around her according to the legislative limits which Islam made clear.

Second, it protected the purity of woman and closed the way to any action which might exploit and lead her to fall into the marshes of vices; or change her to an instrument used to melt the society around her - as happened in Modern Europe. In addition to what hijab achieves of modesty and maintenance for woman and Islam aspires for lowering the gaze and forbidding the wanton mixing with non-mahram men and women and other principles, we will see to what extent Islam strives towards protecting man and woman, and the whole society, against the spread of vice, and a foolish and useless life.

Regarding these principles and decrees, the Almighty Allah says:

Say to the believing men that they cast down their"

.Ibid., Jami' al-Saghir -١

.'Man la yahdroho al-Faqih, Sheikh Saduq, vol. ٣, chap. ١٠٣, Hub al- Nisa -٢

gaze and guard their private parts; that is purer for them; surely Allah is Aware of what they do. And say to the believing women that they cast down their gaze and guard their private parts and not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brother's sons, or their sisters' sons' or their women' or those whom their right hands possess, or the male servants void of sexual stimulant, or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn (repentant) to Allah .(all of you, oh believers! so that you may be successful." (Holy Qur'an, ۲۴: ۳۰-۳۱

Praise be to Allah, Lord of the worlds and may peace and blessings of Allah be with .Muhammad and his holy family

Al-Balagh Foundation

Vocabulary Used In The Research

Woman's veil in pre-Islamic era (Jahiliyah): It means to prevent a woman from .۱ .participating in public life and denying her rights

Islamic Hijab: Islamic mode of dressing which covers the whole body of a woman .۲ .with the exception of her face and hands

Mahram: It means the relatives of a man or woman with whom marriage is .۳ ,forbidden like one's parents, brothers, sisters, uncles, aunts

.nephews, nieces, grandparents, grandchildren and in laws

Ajnabi or ajnabiyah (their plurals are ajanib and ajnabiyat): They are those other .۴ than the above-defined categories with whom marriage is allowed, for example cousins or other relations and strangers. Or they are those with whom there is no

.legal obstacle for marriage

Islamic Hijab: its Form and Meaning

point

Woman was greatly afflicted in two ways which were the main source of different .evils, sufferings and injustices that happened to her during history

Firstly, woman was considered as a humiliated being owned by men in order to achieve their sexual enjoyment, and at the same time, she was not more than a factory to produce offspring. She was compared to a vessel for holding embryos. Other descriptions regarding woman were: considering her as a devil in human form or the source of disobedience in the existence.. etc. The natural results of all these views was only to humiliate enslave, usurp her rights and prevent her from .participating in general life

Indeed, the history of woman is filled with pictures of torture, sufferings and injustices .which afflicted her as we will explain in the following pages of this study

Secondly, woman was viewed as an instrument used for sex, enjoyment and material profit. This outlook about woman came into existence with the birth of modern European civilization. If the old outlook on woman was to consider her as a degraded and humiliated creature, treating her with repression by confiscating her freedom, the modern Jahiliyah deals with her from the point of giving

.rein to sexual freedom

Different means are used including education, schools, cinemas, some philosophies' legislation, the internal systems of political parties in Europe and the West in order to implant this outlook and deepen it. It passed many rounds on its way to in spreading sexual disturbance which led not only to the destruction of woman's personality, but also the destruction of the family and the loss of human values in those societies. Among the phenomenon of these afflictions is to undress women and push them

.towards libido without caring for ethical and legal barriers

All these injustices, sufferings and the destruction of her personality, which happened to her during human history, came about in two ways: The Ancient Jahiliyah way and .the Modem Jahiliyah way

Woman has not been so lucky, during history, to receive a message that protects her dignity, balance and respect for her position in society other than the Islamic message, the message of the Almighty Allah, Lord of the worlds. Thus, hijab, adopted by this great message, is one of the confirmations of the Divine Care for this honoured .creature as we will see

Two Concepts on the Hijab of a Woman

Regarding the hijab of a woman and its relation to general life around her, two main .concepts appeared over the centuries which involved the term hijab

The Pre–Islamic Concepts of Hijab

Ancient Jahiliyah cast its burden on history before the appearance of Islam and women experienced a major portion of the injustice of those times. Then a harsh and rigorous picture of hijab existed in which woman was deprived of

her rights to the extent that under the pressure of this miserable and ignorant civilization she was considered only a commodity to be bought and sold. She was deprived of her human values and transposed to a material thing used by men for .enjoyment or sometimes used as a slave

Whatever has been said concerning the allegations which led men, in these ancient societies, to confiscate the existence of woman completely, whether being imposed by economic, sexual or spiritual causes, the fact remains that the exploitation of a woman and deprivation of her rights, the confiscation of her humanity reached a point .where it became difficult for modern man to imagine

The injustices which poured on women alternated between the phenomenon of the harem and wa'id and what is between them of unjust concepts and attitudes became .numerous

Some considered woman as a satan wearing the skin of a human in order to serve .man alone and achieve his enjoyment through her as Ancient Jahiliyah believed

Still others considered her body as a body of human and her soul as a soul of an .animal. This view was prevalent in Europe before its Industrial Revolution

It is for you, our dear reader, to imagine the immense tragedies which happened to woman while she was considered a satan or an animal or a commodity to be sold like .any other material

These are some true examples of woman's sufferings that were practically .experienced and depended on such unjust illogical ideologies

The Holy Qur'an mentions some of the suffering

of woman under the burden of Jahiliyah society of the Arabs and which was strongly .condemned by Islam

And when a daughter is announced to one of them his face becomes black and he is" full of wrath. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now .(surely evil is what they judge."(Holy Qur'an, ۱۶:۵۸-۵۹

And do not kill your children for fear of poverty; We give them sustenance and" (yourselves (two); surely to kill them is a great wrong."(Holy Qur'an, ۱۷:۳۱

And When the female-y buried alive is asked, for what Sin she was killed,..." (Holy" (Qur'an, ۸۱:۸-۹

:A Prophetic tradition says

A man named Qais bin Asim al-Timimy came to the presence of the Prophet of Allah" (s.a.w.) and said: 'I buried all eight of my daughters during Jahiliyah (the pre-Islamic (period of ignorance)..."(١)

:The pre-Islamic history of ignorance of the Arabs is illustrated below

Burying female children was carried out in different miserable conditions; the infant" was buried alive! They used diverse ways in practising this custom. If a girl was born to one of them, they kept her for six years. Then, her father ordered for her to be perfumed and beautified on the pretext of taking her to one of her relatives! A well was already prepared for her in the desert. When she reached the well, her father told her to look at it and then pushed her into

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.Majma' al-Bayan, Sheikh Tabrasi, vol. ۵, Irfan Printing House, Saida, ١٩٣٧, p.۴۴٢ -١

!it and threw dust and soil over her

Others used this way: The mother, during the time of her delivery, went and sat over" a pit. If the newborn was a daughter, she dropped her into the pit and filled it with !dust. If it were a boy, she would take him home

Those who did not want to bury their daughters, kept them humiliated until they" reached the age when they would be able to shepherd. Then they were dressed in a !woollen robe and sent to the desert to shepherd camels

Those who did not prefer to send her to shepherd, used other means to humiliate" her personality by using wickedness against her. "For example, if the girl grew up and wanted to marry and after her marriage if her husband died, her guardian would come and dressed her in a special garment which meant that she had no right to marry anyone unless her guardian agreed. Thus, she was forced into marriage against her will! If her guardian did not want to marry her, she would be imprisoned until she died and then he would inherit her. If she wanted to save herself from this

.state, she had to give some ransom to free herself

Others set women free on the condition that she should not marry anyone except" with her guardian's permission or she should pay a ransom. Others imprisoned .widows and kept her for one of their children until he grew up and married her

Concerning a female orphan, they"

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kept her with them and prevented her from marriage with the hope of marrying her when their wives died or made her marry one of their children wishing for her wealth (and beauty..."(١

The Greeks considered woman as an unqualified person who had no right to practise (any lawful disposals.(٢

Even some Greek philosophers regarded the confinement of the name of woman inside the home like the imprisonment of her body. Yosteen, the famous Greek orator ".said:"We take wives only to give birth to our legal children

Concerning the Romans, the Roman woman was considered as a cheap property" possessed by man. They treated her as they wished. A meeting was held in one of the assemblies in Rome in order to discuss women's affairs. In the end they decided that she was only an existence without a soul and she did not inherit the life of the Hereafter. She is only a filth and she should not eat meat nor should she laugh or talk. .It was obligatory for her to spend her time in serving and obeying

Some members of the Roman Assembly for Educators adopted a law which forbids" woman from possessing more than a half ounce of gold. She should wear clothes of different colours and should not ride a coach more than a mile outside Rome except in (the case of some general festivals."(٣

European history speaks about Greece and says that a Greek man sometimes (collected hundreds of women in his home. (۴

The ancient history of Iran also mentions

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Dhilal al-Qur'an, Shahid Sayyid Qotb, vol. ٨, p. ۴٧٩. Dar Ihya' al-Turath al-Arabi, ١٩٧١, -١ .Beirut

Al-Mar'afi Jami' al- Adyan wa al-Usur, Muhammad Abdullah Maqsud, p. ٣٨, Quoting -٢ .it from the book Woman During History, p. ۴١

Ibid., quoting from the book The Right of a Husband Upon His Wife and the Right of -٣ .a Wife Upon Her Husband, Taha Abdullah Afifi, p ١٢-١٣

Nidham Huquq al-Mar'a fi al-Islam, Shahid Sheikh Murtadha Mutahhari, p,٢۶٩, ١st -۴ .edition, ١۴٠۴ A, H., Tehran

events and numbers similar to those of Arabian Jahiliyah and old European civilization. If there is any difference between the two, it is only in details. For instance, consider the following: "In Ancient Iran no one secured his women against others."(١)

Khosrow Parviz (a Sassanian ruler) possessed about ٣٠٠٠ women in his harem and" was never satisfied sexually. Whenever he desired to replenish his harem, he would write letters to his governors wherein he would describe the perfect and beautiful women he wanted. They, then, sent him any women who fits his description."(٢)

:In Europe, in its middle ages, it was believed that

Woman represented not only the spring of disobediences and the source of all evils and corruptions; but also the origin of human tragedies. She was the cause of the misery for inhabitants of the earth. The Christian's attitude towards women was explicitly explained by one of the first popes called Tirtoliyan in the middle ages. He gave the distorted opinion of Christianity about woman, "She was the entrance used by Satan to enter man's soul. She was the reason that man was pushed towards the prohibited tree (meaning the tree in the Garden of Eden), violating the law of God, and disfiguring the image of God, that is, woman."(٣)

The British philosopher, Herbert Spinser, says in his book, Describing Sociology, about

:the status of woman in the Middle Ages

In fact, in Britain, the wife was sold during the ١١th century and the courts, belonging" to churches in this century, legislated a

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.Mas'alat al-Hijab, Shahid Murtadha Mutahhari, p.۴٩, ١st ed., ١۴٠٧ A. H. Tehran -١
Ibid., p, ٨٧ quoting from the book Iran During the Sassanian Period -٢
.Majalat al-Ifaf No. ٩, p.٢۵ -٣

law which the husband had the right to transfer or loan his wife to an other man for a (limited time."(١

Indeed, these disgraceful attitudes against woman were followed by fearful actions, imprisoning her at home and veiling her from life, historically called the veil of woman, i.e. to veil her from participating in life and preventing her from enjoying her legal .natural rights

This kind of black ideological veil hijab of woman, in Ancient Jahiliyah, and in all the world including Iran, India, Egypt, Europe, and Arab lands is the one which showed this figured picture of woman to the callers of freedom of woman. Hijab, which Islam calls for, is unlike the hijab of the period of the harem, wa'id and slave trade from .which women suffered

The Islamic Concept of Hijab

Surely, the concept of hijab adopted by Islam differs completely from the hijab which was introduced by the civilizations of Jahiliyah including the miserable social phenomena which were existed in the palaces of some Ummayad and Abbasid rulers .concerning the exploitation of women in order to achieve their own enjoyment

Even the term hijab did not enter the ideological life of Muslims except recently. Whatever has been said about woman, the fact remains that Islam's aspiration for protecting her through shaping a special dress for her shows Islam's honour and

.respect for her and her dignity, cleanliness and purity

In Islam and its right message, there never exists any law or regulation which prevents woman from participating in the aspects of life nor imprisoning her

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.Al-Mar'a fi Jamii' al-Adyan wa al-Usur, Muahammad Abdullah Maqsud, p.۴۸ -۱

at home like the civilization of the period of Jahiliyah. Even this word hijab is newly (used in Islamic thought.(۱

In addition to the special dress worn by woman while moving outside her home - as .we will explain later on - Islam also uses the term sitir (screen) for this action

Islam made it obligatory for both men and women to cast down their eyes for others than their wives, husband or harem. On one hand, Islam makes it obligatory for .woman to wear hijab, on the other hand, it imposes certain obligations for men too

If a special dress is limited for woman to hide the fascinations (beauties) of her body; on the other side it also imposes that men lower their eyes to women others than .their mahram women in addition to guarding their private parts

In agreement with this new use of the word hijab as a definition within and Islamic context, it is correct for us to say: Islamic veil includes both men and women; but its essence differs in the form that preserves morals, protects virtue and respects woman in daily life. Islam has nothing to do with imprisonment, or preventing woman from exercising her natural right and there is no insult or degradation for woman in its .criteria and schemes

It is honour for Islam that the establishment of its civilized practice was a conviction for the end of the movement of exploitation and enslavement which was practised by ,men against women in the period of Jahiliyah

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.Mas'lat al-Hijab, Shahid Murtadha Mutahhari -١

which blackened the history of man before the rising of the blessed mission of .(.Prophet Muhammad (s.a.w

The Islamic hijab is defined briefly as the shape of a modest dress in addition to the limitation of the relation between men and women other than the non-mahram (one who is marriageable) women and placing her in a pure legal frame entwined with .chastity, respect and giving rights

?Why Hijab

We hope that a perfect clarity is made concerning the difference between the hijab adopted by Jahiliyah civilization in its dealing with woman and the hijab adopted by Islam as a protective shield for woman against aggression and attacks against her .dignity by the followers of sick inclinations

What remains for us is to specify the central motives upon which Islam depended in legislating the law of a modern dress according to the limits of the Merciful Allah on .His servants

For the sake of clarifying the central motives without expatiation, we mention the :following points

:First, regarding the relation between man and woman, two theories are suggested

Theory one allows that man may sexually enjoy any woman in the society - this has .nothing to do with adultery

Theory two restricts man's right for enjoyment to the women with whom he has a legal and lawful matrimonial relation, and without which it is unlawful for him to take .her for enjoyment sexually

.The first theory is the one practised today by European man-made civilization

The second theory is the theory of Islam regarding the relation between man and

.woman

This

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is the essence of the matter from which other details are derived. All man's behavior towards woman is derived from the first theory which relates to his sexual enjoyment of women by participating in parties, gatherings with other than his wife/wives and the illegal mixing of the two sexes, and imposing the state of adornment on women .and its publicity in society and other affairs related to it

:Concerning the Islamic theory, the following points are divided

By the act of covering woman's body, except the two hands and face, from the eyes and minds of men, other than her household, and not spending time in idle talk and walking with men and the like, as well as the prohibition of complete privacy with a man other than her household and other affairs related to Islamic jurisprudence, the Islamic concept concerning the natural relation between man and woman is a .protection and safeguard against indecency and corruption

If we take into consideration the nature of the two opinions and their results. surely we will come to the conclusion that Islam is greatly covetous concerning the dignity of woman and her respectability, purity and honour with the caution of not changing her .to a salable ill-used commodity for man in society

Therefore, Islam is covetous for fixing and organizing sexual relations and then strives towards closing the means used by those evil-minded individuals for exploiting .woman and achieving their enjoyment through her as they wish

Then the Jahiliyah theory being old or new, desires to set

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.free abandonment of these principles for the sake of men

The problem with this outlook is based on the sake of man and his interest even it !!seems that some profits are achieved for woman

If we also take into consideration the size of profits and gains which men achieve sexually and economically under this theory, we will find that the phenomenon of harem and the act of exploiting woman practised in the period of Jahiliyah are the .same which are practised today in the name of an attractive guise that insults women

The new limitation which is used by modern Jahiliyah in the hands of women is different from the old one only in its covering and outside appearance. It remains a fetter to bind her hands, forbid freedom, and confiscate her will. So man ha made woman a captive and slave by using different means for achieving man's aims .through trading, brothels, cinemas, television and radio, newspapers, and fashion

Various masses of women began to contemplate what they suffered under European civilization and there are a few just men who raise their voices against the miserable tragedies of woman are subjected to in Europe under the shadow of exploitation .practiced by men

Here are some examples showing man's exploitation of woman and the miserable :results

In Britain, ۹ out of ۱۲ girls - below ۲۰ years of age - are subjected to rape and kidnapping. The security forces were able to catch ۱۳٪ of the criminals. The percentage of crimes increased by ۸۴٪

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in recent years; whereas juvenile crimes increased by fivefold during the first half of (۱۹۷۵.(۱

An Italian newspaper Amica disclosed the following exciting facts concerning the crimes committed in its country: "In fact, an Italian woman fears leaving her home in order not to expose her dignity to the mad young men who wander the roads and streets and those who have no work except attacking women and girls and

kidnapping them with the aim of robbery or sexual abuse...surely a woman refuses to accept any honourable work which forces her to return home at night so as not to expose her dignity and life to danger."(۲)

In another report disclosing the woman tragedy under the materialistic culture, the American Association for Family Services says: "The disintegration of the family, which has reached an epidemic stage, tops the list of social problems. Every year more than one million persons are separated or divorced, which is sevenfold higher in percentage compared with that of a century ago.

The number of illegitimate children increased three times compared to ۱۹۳۸, and each year ۴ million illegitimate births are registered in the U.S.A. Regarding the problem of the corruption of the youth, which has a close relation with divorce, statistics doubled three times more than those of ۱۹۴۰."

Another report says: "The U.S. Federal Bureau of Investigation (FBI) reports that in murder cases within families, the husbands are mostly the murderers of their wives; and in ۱۵٪ of family crimes the children are the victims of their

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۱- Al-Qabas Newspaper, Kuwait, issued ۶.۲.۱۹۷۶, which also quotes from an Italian Magazine Tempo.

۲- Ibid., ۶-۱۰-۱۹۷۶.

parents."

According to recent statistics released by UNESCO, "۶۰٪ of the housewives in the U.S.A. and Europe feel discontented, disappointed, and miserable."(۱)

Dr. Homer, a Swede, when asked by the United Nations to study the status of women in Arab countries in ۱۹۷۵, announced: "It is the Swedish woman who should demand her freedom, as the woman in the Arab countries has already reached the peak of her freedom under Islam." She added: "the Swedish woman tries these days to have this

year announced as 'The International Year of the Woman,' and then declare another ".year for the man, so that he may extract his rights from the women

Dr. Homer continues in her report by saying: "۲۵٪ of Swedish women suffer from psychological and nervous sicknesses, and ۴۰٪ of Sweden's income is spent on these diseases caused by the so-called freedom which the Swedish woman attained and which she is practising. In fact, the tragedy of the Swedish woman is this very permissiveness which has taken her to the edge of such a terrifying and perilous (precipice."(۲

The breakdown of family stability in Britain which has dramatically increased the number of unmarried mothers, of unmarried people living together and people living alone, is much to blame for these social ills. According to figures published by the British Government on Jan. ۱۴, ۱۹۸۸, the percentage of illegitimate births has soared from ۴٪ in the ۱۹۵۰s to ۲۱٪ of all births in ۱۹۸۶, with the exception of Denmark with ۴۳٪, Britain has the highest rate

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Man and Religion, English version, ۱st ed., p,۸۱, Al-Balagh Foundation quoting from -۱ .a bulletin by Al-Iskanadariah University

.Ibid., p.۸۲ -۲

.in Europe

The statistics of social trends confirm that Britain has the highest divorce rate in .Europe and nearly twice the rate of France and West Germany

Between ۱۹۷۹ and ۱۹۸۵, it was found that the proportion of people cohabiting without marriage nearly doubled. Some ۱۵٪ of all single women between the age of ۱۸ and ۴۹, .including many divorced, were illicitly cohabiting in ۱۹۸۵

The breakdown in family life has also seen a rapid rise in the number of people living alone. Nearly ۲۵٪ of all households contained only one person in ۱۹۸۶ compared with

!an average ١٠ persons in ١٩٥١

The way the woman is treated in the western countries, which claim to be the champions of freedom and equality, is evident from the International Meeting on .Women and Mass Media held in Athens, Greece, November ٢٠, ١٩٨٥

One of the participants, Petra Kelly, a member of t he West German Parliament, bitterly complained, "In Germany they treat us (German women) like a minority, equal to invalids, the lower strata of society and like children. They portray us pornographically and consider using violence against us as natural. Every ١٥ minutes a ".woman is a victim of rape

The Meet urged the Greek Parliament to pass legislation banning the exploitation of women on television. Though criticism of the exploitation of women is fully justified, the women of these so-called advanced countries are themselves to be blamed. If women did not consent there would be no pornographic publications, sex films and .nude advertisements

The following statistics

reveal how alarming the family breakdown epidemic has become in non-Muslim :societies

:France

One in four marriages end in divorce; in cities the rate may be as high as ٥٠٪. Each year ٦٠٠, ٠٠٠ couples marry, ١٠٠, ٠٠٠ choose to live together without marriage and ١٠٠, .٠٠٠ divorce

:Canada

Almost ٤٠٪ of first marriages end in divorce. The divorce rate doubled between ١٩٧٢ .and ١٩٨٢

:The Former Soviet Union

About ٧٠٪ of marriages break up in ١٠ years, according to Moskovskaya Pravda, .factors involved include drunkenness, lack of money and lack of privacy

:Central and South America

The UNESCO Courier stated that single-parent families are often created by women migrating to the cities and having children in a series of unstable unions. Due to alcohol abuse or the inability of husbands to find adequate work locally, the family .breaks up and mothers and children are left in poverty

The nations with the highest percentage of illegitimate births in the world are in the .Caribbean and in Central and South America

:China

Although China's divorce rate is lower than most western nations, it has risen ٧٠٪ in ٥ .years. The Peiking Review reported that the divorce rate is rising dramatically

:United States

Half the marriages will probably end in divorce. Sixty percent of the children born will .spend part of their childhood in a single-parent family

:Japan

The divorce rate has doubled in the past ٢٠ years. Before ١٩٤٧, men were allowed to evict their wives in the streets with only a short note of divorcement. Now, about ٧٠٪ .of divorce cases are initiated by women

South

:Africa

The Coalition of South African Women's Rights says that one out of two South African women is raped in their lifetime. This includes children and even babies and old !women

:Britain

The divorce rate in the U.K. is the highest in western Europe. Nearly ١ out of ٧ single .women, age ١٨ to ۴٩, lives with a man she has not married

The Hospital Today, a magazine of London, in its editorial of the April ١٩٧۵ issue, published a summary of the annual report of the British Ministry of Health and Social Welfare. It says:"...Despite the abundance of contraceptives and legalized abortion, it is noted that ٨۶٪ of the children are born to unmarried mothers! There is a further serious problem. In ١٩٧٣ the following cases were: ١ case of an ١١-year-old pregnant girl; ۶ cases of ١٢-year-old pregnant girls; ٣٨ cases of ١٣-year-old pregnant girls; ٢۵۵ cases of ١۴-year-old pregnant girls. There were ١۶۶, ٠٠٠ cases of legal abortion during (the same year, ۵٠٪ of which were by unmarried women."(١

Turning to the East, we find the decadence of society in the communist world is no less hideousness as that in the capitalist world. The magazine, Interphase in its April ١٩٧٧ issue reports: "The grave problem of the Soviet communist society is that out of every two marriages one ends in divorce in most parts of western Russia. In Moscow, for example, nearly ۴٩٪ of the marriages ended in divorce after the birth of the first child. In the Mavadansk region, the percentage

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.Ibid., p,٨۴ -١

of divorce is as high as ٧٢.٩٪. The Physicians, Conference, held at Moscow University in ١٩٧۵, called for urgent measures to tackle this grave social problem, concerning the (high divorce rate and the low birth rate..."(١

It is worth noting that the said family problems are confined to the non- Islamic

regions of the previous Soviet Union. In spite of the many years of communism's suppression of Islamic teachings in the Muslim lands under the Soviets, Islam still exercises its influences on the life and social conduct of the Muslims there, reducing .family - instability and the exploitation of women

These miserable tragedies, and the like, form some fruits of the modern European .theory about the relation between a man and a woman

For the sake of this, Islam takes measures to close the sources of corruption in the life of people and to work, according to its concepts, to stop the state of exploitation of women and the confiscation of their rights and to establish dignity and honour in the .life of people

Thus, Islamic Hijab is among the most prominent terms used by the Divine Authority .to protect woman and make a clean human society

We should address the current situation in many Muslim countries where Western values have replaced Islamic ones. The societies of these countries have discarded Islamic principles, including hijab, the statistics of the West have followed. Divorce, prostitution, alcohol and drug abase, and the beginnings of diseases such as AIDS are plaguing the societies who have chosen to

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.Ibid -۱

abandon their religious edicts. Illegal relationships between boys and girls, men and .women are becoming accepted or at least unrestricted

In Muslim countries where the society and the government remain loyal to Islamic values, the occurrence of sexual crimes, indecency, divorce and other social ills are noticeably less. The family structure remains strong and healthy. The women have no fear of their environment and are relatively safe to walk through their streets and .bazaars

Which theory is better then? Should we choose unlimited release, which results in destruction and downfall, or the proposal which leads to the preservation of society and which protects both man and woman without making any difference even the supposition of the feeling of distress from some protective procedures which follow ?the Islamic proposal

Through social and psychological studies of the life of Man, a true scientific fact is :disclosed showing that Man enjoys two kinds of natural needs (jaw'ah) in his entity

A. There is a number of natural needs which impose themselves spontaneously for stimulating without any external motives like the instinct for the food and the instinct .for the need of showing himself to others, and love for ownership and the like

B. Another kind of natural needs, inspite of their existence in man and their activities, is able to be stimulated if other factors and motives of stimulus are supplied from .external human existence

Among the prominent factors of these natural needs are: sexual instinct, which is motivated by dissolute poems and literature, seductive music, nudity and

p: ۲۵

.the like

The upright Islam, the message of the Lord of the worlds the Creator, Who is Aware of hidden affairs, is completely cognizant of the remote factors which molded mankind, and the dangers against the movement of human life if he goes out of the natural frame prepared for it and by following it, the highest balances are achieved .between these needs and natural functions in all fields of human life

According to Islam's awareness of these facts, it desires for not stimulating these .external instincts which are outside the frame of the required balance

To be harmonious with this desire, Islam puts various social, economic and political schemes to work. These schemes provide a deep condition of agreement between

these internal human motives and the demands of the individuals and the groups in .which one lives

The Islamic scheme in hijab and its fashioning the relation between man and woman aims to keep the balance between man's demands on the one side and its great desire for the purity, chastity and security of the relation between the two sexes on the other. Thus, Islamic hijab becomes a related foundation with the natural side of the human life in addition to caring for morals and purity and organizations of social .life from the Islamic viewpoint

Islam, through the modest hijab for woman, limits the nature of the relations between the two sexes in a special way. It also deals with man and woman together, limiting .the responsibility for each of them towards lawful execution

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Woman is separated from man in responsibility inside the framework of this scheme, .only in hijab but they have the same responsibility in other duties

This is not to say that the role of man and woman in an Islamic society are the same. They are not. A man shoulders the responsibility of maintaining the family unit by his wealth and earnings, providing food, shelter, clothing, medical care and general welfare for his household. The woman is free to earn money and has full authority .over that money, but she is not required to finance her household

A Muslim woman is responsible to care for and give proper training to her children and to provide a peaceful and harmonious environment in which the family unit may .prosper and grow

Hijab has an effect on the family unit as well as on the society. At home where hijab is respected and honoured practically, family members show kindness, helpfulness and peace towards one another. Because of the separation of the two sexes of non-mahrams, crimes of a sexual nature inside the family unit have no chance to fester as we witness all too offer in Western families where incest has grown in such

.proportions that it is almost taken for granted as common behaviour

Islamic hijab provides much more than mere physical cover. It is a cover that acts as a .repellent of every kind of crime and vice which destroys the individual and the society

Responsibility of Hijab for Man and Woman

Let us scrutinize the required important matters for both

sexes in order to specify the difference in responsibility between them concerning this .framework of Islamic hijab

Both man and woman are responsible according to the following verse of the Holy :Qur'an

Say to the believing men that they cast dawn their looks and guard their private" parts; that is purer for them; surely Allah is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears there of, and let them wear their head-coverings over their bosoms, and not display their or name except to their .(husbands..." (Holy Qur'an, ٢٤:٣٠-٣١

:The great jurisprudents (fuqaha) have cited explanations for these edicts

.A. A woman must cover her body and hair from the sight of non-mahram man

B. It is unlawful for a man to look at the body and hair of a non-mahram woman with the exception of her face and hands. It is also unlawful for a man to look her hair and this verdict is applied on a woman concerning looking at men other than her father, .son, uncle, grandfather , brother and those related to them

C. It is forbidden for a man to look at the details of the face of a non-mahram women, .or her hands with sexual desire and vice versa

D. It is lawful for a man who wants to marry a woman to look at her in order to be

.acquainted with her physical qualities and vice versa

E. It

is lawful for both a man and woman to look at the body of their mahrams (except for the genital region) so long as it is not with sexual desire, but to look with sexual desire, .is forbidden (haram) whether they are mahram or not

F. It is obligatory for a woman to cover her body and hair from the sight of a non-.(mahram men (i.e., those with whom she is legally allowed to marry

G. It is unlawful for a man to be alone with a non-mahram woman in a place where nobody else can enter if they fear that they may commit haram acts; but there is no objection for a man to be alone with a non-mahram woman when other are not prohibited from entering the place, even if the other are a mature rational child or in .the state of security from committing corruption

H. It is unlawful for a non-mahram man to touch a non-mahram woman nor a non-.mahram woman may touch a non-mahram man such as shaking hands and so forth

I. If there is a necessity for a man to touch a woman, and vice versa, such as medical cure or saving a drowning person, and there is no a female doctor for the woman or a male doctor for man, it is lawful for both sides to touch or look at the other side for .tests, cure or the like

J. It is lawful for non-mahram men to hear the voice of non-mahram women on condition that

hearing should not be with sexual desire or as a cause for committing haram acts and it is permitted for a woman to make her voice heard through discourse or address by a non-mahram man on condition that her voice should not mislead or seduce listeners, because it is haram for a woman to talk to men in an excited and agitating

.manner

K. It is recommended for a woman to keep her beauty and elegance for her husband because attractiveness and beauty represent an important side in the life of woman .and an essential source among the sources of the happiness of matrimonial life

L. It is forbidden for a woman to imitate men (by dress, actions or behavior) and vice .versa

M. It is forbidden for a woman to perfume herself and go outside her home, i.e. it is forbidden that her perfume is noticed by non-mahram men while passing among .them or mixing with them

If we examine carefully these legal responsibilities which fall under the frame of Islamic hijab, we will find that both men and women share the task of responsibility regarding this rule, with the specification concerning women in covering their body. This shows strongly that Islam is aspires to establish clean relations between the two sexes; spread purity and dignity among people; and safeguard the society with healthy relations. It is not among its intentions to disgrace a woman's dignity among people or prevent her from performing her role in life as it is clear through the

p: ۳۰

.above mentioned laws concerning Islamic hijab

If we want to judge strictly the matter of covering woman's body and we have said it is correct to say that both men and women hold the same task in the general framework of Islamic hijab, the question comes: Why a woman alone bear the burden ?of covering her body and without man to do so

The fact, which no fair-minded person can doubt, is that the reason for the specification of covering a woman's body alone relates to her sentimental and physical qualities. Because the temptation side of woman is much stronger than a man; she has the competent side for sensibility; and she has instinctive tendencies for showing herself off. Thus, ornaments and beautification are among her first

specifications. If they are unrestricted, she may cause, knowingly or unknowingly, and .innocent person to commit a haram act, thought or deed

This natural characteristic of woman and which makes her more able to attract, tempt and fascinate man towards herself, is the main reason Islam tackles this point through hijab. Therefore, it is not normal to ask a man to cover his body like her; whereas man in general does not possess these specific characteristics, nor is he naturally prone to decorate and beautify himself in order to draw attention of woman. Still, Islam does require a man to dress in an appropriate manner so as not to expose .unnecessary parts of his body

On the subject of attraction, two sure things exists, one in

p: ۳۱

a woman and one in a man. That which exists within a woman is the desire to show herself off, it is a part of her nature. That which exists in a man is an inclination towards looking, not just looking but flirting and receiving pleasure from it. Both of these things exist. Will Durant says that there is nothing in the world more firm and .more persevering than a man's desire to look at a woman

It is also clear that men and women are sexually stimulated in different ways. A woman, being a naturally sensitive and tender-hearted creature, requires touching and tactile movements in order to stimulate her. A man, on the other hand, is a much coarser creature, tough and virile with a strong imagination. He can be stimulated by a mere look. A woman covers herself to keep from showing off her body and the man cannot see anything which will stimulate him sexually. How clever Islam is to adopt !hijab in society! So it completely conforms with the innate natures of woman

In accordance with this reality of attraction, we see that Islam also forbids acts such as sodomy among men and lesbianism among women because each of the two decrees has its own subject and background like other legal decrees which rely on .certain backgrounds necessary for them

These are the true centres which addresses in order to build this positive edict; the .blessed Islamic hijab

Doubts Concerning Hijab

The question remains: Will the designers of progress share consciousness

p: ٣٢

of what they pretend concerning hijab that led to disable woman's abilities towards development and paralyze her from rising against the burdens of work in general life, ?and which disabled half of society

Indeed, this miserable excuse is an extent to what was stirred up by the agents of thinkers (ideologists) and politicians in the Muslim world against woman's hijab which contradicts her freedom and hinders her from achieving her wish to participate beside .men in the world of reality

This stirring up requires that the origin of the problem should be discussed, it is: Do the designers of progress originally believe themselves when they propagate this ?rumor? What do they mean, in reality, by the "freedom" of women

If what is meant is to be free to express one's views; give one's opinion; the freedom of possession; the freedom of choosing a suitable husband; and the cultural freedom and what relates to it; there is no obstacle in woman's hijab which stops her from ?enjoying these freedoms and what relates to them

Does hijab prevent women from seeking culture and knowledge or competing in its ?diverse fields

?Does hijab, for example, prevent women from expressing their views and ideas

?Does hijab intervene between woman and her right of possessing wealth

It is proper to ask whether hijab originally has any relation to these questions in reality and it is a matter which relates to the modesty of woman, her dignity and the

.purity of her treatment with those around her

Economic ills and production levels are also

p: ٣٣

affected by this question of hijab. The wasted talents, energies and efficiency is :apparent. Let us suppose that there are two foundations or projects for production

The first one deals with female workers who wear Islamic hijab and conduct relations .between non-mahram men and women in an Islamic manner

The second one deals with female workers who are seductively dressed and adorned .and follow the Western way of civilization in their relations between the two sexes

Surely, we see the foundation which observes hijab is hard working all time for the sake of production and work, because of the nature of relations between men and .women

While, on the other hand, we see in the second foundation, in which flirtation and sexual discourses prevail, that much time and effort is spent in the affairs imposed by .fluidity and sexual excitement in that imposed environment

:Let us suppose that there are two study halls

- In the first one there are Islamic relations prevailing between the young men and .women, including Islamic hijab

- The second hall is controlled by the free relations between young men and women in which adornment is spread. What do we think, for each example, regarding the performing of work and responsibility?! Is it possible to describe the second hall as a ?serious place for studying

In summary, has it not become clear that Islamic hijab, with its own image and nature, has no negative reflection against the freedom of woman nor her work nor .her movement in general life

It is true that if

one imagines that hijab is the same as was used in India, Iran, Egypt, and Europe during the pre-Islamic era "Jahiliyah" in which they imprisoned women behind four walls, it is natural that she thinks of herself as being deprived and hindered in her activities. The result will be to disable half of the society or more. This is a matter of fact which we should think about concerning the miserable conditions for kind of hijab which hindered woman from general and social movement. Islam condemns this kind of hijab of Jahiliyah and changed it to a certain cover which includes clean and pure relations under the name of hijab. There are great differences between the two kinds .of hijab as we have explained

What the designers of progress imagine concerning hijab contradicts the origin of the matter. The society, in which the disorder of sexual relations prevail, is the main cause which hinders the abilities which are, instead, spent in the affairs of sex, flirtation, and negligence unlike the society in which clean relations are spread between the two .sexes

Regarding their imagination about the abuse of the freedom of woman under the shadow of modesty and purity which are brought about by Islamic hijab; what they mean by freedom is the common sexual freedom with all its dimensions of the adornment requirements which are spread in all remote places and circumstances. Concerning other freedoms, they do not think of, nor do they consider them in their logic based on non-Islamic

.ideas

Briefly, hijab, from the Islamic view, has no negative effects at all against the freedom of woman nor her general movement no in her participation in progress and making life around her active. The sane logic considers Islamic hijab as providing great

guarantees for the freedom of woman and her dignity in addition to a larger participation of woman in general social work and also in progress and development .of the society as a whole

Beyond this, Islamic hijab, in its known form, gives woman her personality and raises her position in society. People deal with a modest woman, dressed in Islamic hijab from the point of view that she is a human being. For a woman without hijab, people generally deal with her from the point of view that she is a human being but through her femininity and through what she stirs up in men by her exposed body. Therefore, .Islamic hijab will remain a weapon against affliction, distress, fluidity and abuse

It is worth mentioning here that in spite of Islam, staking great care in covering a woman's body in front of non-mahram men; it also calls for her to take suitable care for her beauty and body inside her home, to enhance and respond to the demands of her femininity, which are bestowed on her by Allah, the Most High, and also to achieve .her lawful wishes which are allowed by Islamic law

While woman is restricted in showing off her body and adornments to the general public, she

is encouraged to beautify herself for her husband, whereas she is not allowed to expose herself to men at large. She is in fact, commended upon showing herself to .her husband and to enjoy herself with him totally

Another point to mention is that the woman who observes the proper Islamic hijab not only gains respect and dignity in the society and from her family, but also she is pleasing Allah, the Most High, and gaining rewards from His for her obedience to His religion. This is the highest achievement for her. She is following Qur'an and traditions of her Prophet; safeguarding the society from vice and corruption; eliminating unhealthy thoughts and actions; raising work and production levels and bringing purity and spirituality to the human race. All of this she accomplishes, with little efforts, simply by the use of hijab. The blessings she receives for this great deed can

.only be speculated upon

When she controls the tone of her voice, the movement of her body, the manner of her behavior, and the hidden secrets of her person from those who have no .legitimate right to enjoy them, she is serving humanity in untold dimensions

This realm of responsibility that she shoulders brings about so many sources of relief to her fellow beings, that it is easy to understand how and why Islam has placed such importance on her. She is the backbone of society and the foundation of man's growth as a human being. When she becomes corrupted, she in turn

.corrupts the entire society

When she is pure and guarded by the protection of hijab, the society is protected as .well

Many of the social ills, diseases that plague the Western world, abuses of drugs and alcohol, sexual deviations and other problems could be cured if women were allowed to realize the concept of hijab. Of course, in those societies, the idea is mass consumption, control of the people's minds and oppression of their general well being and growth toward perfection as they were created. These polluted and decadent societies and the rulers behind them found the perfect way to achieve their aims. .They corrupted the women and therefore corrupted the people

Woman's Role in the Islamic Civilization

Quotations and Examples

The previous pages reflected the Islamic thesis about woman and hijab. It is a .conceptual view and a technical one

What about the practical view? How has woman, in the Islamic history, functioned in the society and what role has she actually played which shows the high position Islam awarded her when she left the superstitions and oppression of Jahiliyah behind her

and donned the Islamic hijab? In the following pages, we will look at some practical confirmations of women who broke the chains of slavery and servitude of man and adopted worship of the One True God, Allah, Most High.

Islam, itself, confirmed the wisdom of its laws in reality and they remain a beacon for guidance toward the way of a glorious life which is filled with goodness and firtility, offering virtue, glory and purity. Since the

light of Islam rose in the land of Arabia, the Muslim woman shook off the dust of humiliation and enslavement and said farewell to the days of imprisonment and burying girls alive. She began to live the life designed by the revelation and laws of the Almighty Allah. She began to participate in building a glorious society which was observed by the Messenger of Allah (s.a.w.).

Thus, humanity became enlightened to this new environment shinning with the light of prophethood. This way was first chosen by Khadijah bint Khuwailid, the leader of the believers' mothers. She offered all her wealth in order that the demands of the expenditure of Divine Da'wah (missionary work and propagation of the religion), would be met in its most severe and trying days of struggle with the idol worshippers of the Jahiliyah. In fact, the financial support of He Holiness Khadijah (a.s.), in those miserable circumstances, represented a keen weapon in that cruel struggle between guidance and misguidance.

Indeed this honourable woman endured most of the material sufferings because of her continuous support for the call to truth and the call of the savior, Prophet Muhammad (s.a.w.); and her firm stand as a believer and a defender of the Message and the Messenger (s.a.w.).

From the first day of da'wah she was at the side of the Messenger of Allah (s.a.w.) giving financial support, and more importantly, moral inspiration, love and affection to this 'Gift to Mankind'. She was the first to believe in him, defend him

with her wealth and position, and gave him comfort and ease in some of his most .trying times

The Commander of the Believers, Imam Ali (a.s.) refers to her position in one of his :sermons found in Nahjul Balagha. He says

every year he (Prophet) used to stay is the cave of Hira for some time, and nobody..." used to be with him but I. None could then see or hear him or be near him but I During those days Islam was the religion of only the Prophet and his wife, Khadijah. I was the third of the trio. Nobody else is this world had accepted Islam. I even then used to see (the divine light of revelation and smell the heavenly fragrance of prophethood..."(١

Other wives of the Holy Prophet of Allah (s.a.w.), after the death of Her Holiness Khadijah (a.s.), also achieved great ranks in history. We should not forget the role of Um-Salamah who memorized so many of the traditions of the Holy Prophet (s.a.w.). Her regard and obedience to truth and the right path is famous in the history of Muslims to the extent that some of the Imams of Ahlul-Bait (a.s.) deposited .inheritances of the prophethood with her in difficult times

The active participation of women in the socio-political history of Islam is important. Among the first martyrs of Islam was Sommayah, mother of Yasser, who was brutally tortured and became actually the first martyr in Islam even before the migration to Medina. The participation and bravery

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.Nahj al-Balagha, Sermon No, ١٩٢ -١

of Muslim women of the past is seen on the pages of history. These heroic women possessed exalted personalities such as Sommayah. Their active participation in the religio-political movements is also a lesson to women all over the world urging them .to regain their lost identity

One example of the power Islam gave to a woman's character from the early history is Nasibah who lived in Medina. She was an Ansar (helper of the immigrant from Mecca), and was known as Nasibah Jarahe. She was married and had two sons named Ammar and Abdallah. Her name first appears in the history of Aghabeh Bei'at. Here, new converts to Islam shook the Messenger's (s.a.w.) hand in an oath of allegiance. During this ceremony ۶۰ men and two women from the Ansar converted to .Islam

The Prophet of Allah (s.a.w.), who highly respected women, placed his hand in a dish of water and passed it to the women who in turn did the same. The government of the .Prophet of Allah (s.a.w.) was aided by these people

Nasibah's husband was martyred in the Battle of Badr. One of her sons was also martyred at this time. This family, from the beginning of Islam in Medina, fought .alongside the Holy Prophet (s.a.w.) against the infidels

History tells us that Nasibah took part in battles alongside Prophet Muhammad (s.a.w.) as a surgeon. She participated in many battles carrying a water skin upon her .shoulders, treating the sick and injured in the burning deserts of Arabia

Nasibah, accompanied by

her surviving son, Ammar, participated in the famous Battle of Uhud. When the Muslims suffered a setback, she carried her water skin giving relief to the thirsty and .aiding the injured using her primitive surgical supplies

It is narrated from her that, "Amidst the fighting I saw my son running away. Stopping him I said, 'My child! Why are you running away? Who are you escaping from? From "'?God or His Messenger

She then sent him back, while she herself watched from a distance. It was then that she suddenly noticed the Prophet of Allah (s.a.w.) being surrounded by the enemy. In a quick-witted move she and her son rushed to the Messenger of Allah (s.a.w.) and

joined in the fight with the enemy. At this time one of the infidels martyred her son. It was here that Nasibah grabbed her son's sword and with the help of Divine Power, killed his assailant. The Holy Prophet (s.a.w) said to her, "Well done! May God's ".blessings be upon you Nasibah

This heroic woman received ۱۳ wound during this battle, one of which was a sword wound on her neck. She lost a hand during the Yamamah War. It has been narrated that this dear self-sacrificing lady of Islam will return with the last Imam as a surgeon, .God speed his appearance

Her Holiness Zainab (a.s.), the courageous daughter of Imam Ali (a.s.), played a great and most honourable role when she carried out her duty in conveying the message of ,(.her brother, Imam Husayn (a.s

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the grandson of the Messenger of Allah (s.a.w.), after his martyrdom in his everlasting .revolution against the Ummayyad tyranny under the leadership of Yazid

She endured the task of explaining and conveying the aims and goals of Imam Husayn's (a.s.) great revolution in every meeting and gathering she attended. She disclosed the mask covering the black faces of the oppressors in Kufa, Damascus and Madina. She took the role and responsibility of protecting the prisoners of the family of the Messenger of Allah (s.a.w.), including women and children, who accompanied the severed head of Imam Husayn (a.s.) from Karbala's burning sands to Damascus, .while suffering the greatest heartbreaks

Surely history bows its head in shame in front of this great woman to whom Islam and the oppressed are indebted for what she sacrificed, and for her resistance, patience and contributions in the way of truth. She stood bravely against the oppressors and expose their shameful deeds and policies. She brought the message of revolution , .honour, dignity, and truth out of the desert into the cities

Her speeches in the courts of her captors of the most eloquent, biting and pointed

nature. Indeed, she is famous for her attack against Yazid in his court in Damascus. She faced them all and accused them of their deeds without fear of execution or .torture which was the daily and common practice against the enemies of the throne

She continued for the rest of her life to expose injustice and relay the message of her brother. She

was a revolutionary fighter in her own right and held a high position of pure character and strength throughout her life. She was among the most honoured of people wherever she went. She kept the revolution of Imam Husayn (a.s.) and helped her society to realize their moral obligation and religious duty to fight tyranny and .oppression

If we wish to investigate the pages of Islamic history, it is impossible for us to overlook the attitude of Hamidah, the wife of Imam Ja'far al-Sadiq (a.s.) and the mother of Imam Musa al-Kadhim (a.s.). She took care of the needy in Madina under the order of Imam al-Sadiq (a.s.). She used to distribute the wealth among the needy .and visit the poor and offer them suitable material assistance

Another example of the most virtuous women who played a great role in our glorious .(.Islamic history is Salil, the mother of Imam Hassan bin Ali al-Askari (a.s

She played a vital role in defending truth and taking care of the Divine Guidance. This honourable woman represented a link between two Imams, Ali al-Hadi and Hasan al-Askari (a.s.) and the believers' bases during the difficulties which the two Imams faced from the tyrants of their times. She delivered the information and verdicts to the believers through her contact with their leaders. She presented their questions and information to the Imams (a.s.) concerning the movement of the believers and their .situations

It is essential to remember that the participation of women in the political activities is .very important

After all, women constitute, sometimes, more than half of every country's population and can change the destiny of a society for the better or worse depending on the extent of their political awareness and participation. Hijab in no way hinders this participation as it did not hinder any of the women whose examples we have .mentioned

A modern day example of this awareness and participation was seen in the heat of the Islamic Revolution in Iran. With their babies in their arms, and young children by their sides, women protested against the tyrannical regime and were shot by the Shah's police. Several mothers and their children were martyred during those .demonstrations

As the message of truth rose, and the voice of Revolution is heard once again in the ۲۰th Century, we see the women of Palestine, with tightened fists shaking in the faces of Zionist soldiers, rocks and stones in the other hand waiting for a chance to hit their targets. Today, these women and women like them all over the world are considered to be the cornerstone of this revolution. Hijab is their banner and they are proud of .their position as the freedom fighters against the biggest enemy of truth

We can see the effect that Islam has on the general public and hijab on the women by .recent examples in Azarbaijan and Bosnia-Herzegovnia

Islam has renewed itself among them and it has given them the courage and power to withstand the tyranny that plagues them. For many, Islam was removed from

their culture by communism and socialism. They call themselves Muslims but they were, for the most part, ignorant of Islam's laws. When they gained their independence from these anti-human, anti-God systems, they moved toward the light of truth and regained what they had lost. One of the first signs of this was the .hijab of the women

These examples give imagination to what can be achieved by Muslim women who follow Islamic principles and laws. They show the great role in the life of people and the human experiment that she plays, contradicting those miserable imaginations and opinions stirred up by the ignorant concerning Islam and its unique ability in smashing the shackles obstructing Muslim women from performing their great legal .responsibilities under the shadow of dynamic Islamic progress

What The Holy Qur'an And Traditions Say About Woman And Social Life

Obtaining Permission

O you who believe, do not enter houses other than your own houses, until you have" obtained permission and greeted their dwellers; this is better for you, that you may .(remember."(Holy Qur’an, ۲۴:۲۷

Resemblance

:Imam Ali (a.s.) quotes the Messenger of Allah (s.a.w.) as saying

Allah curses those men who make themselves resemble women or those women" (who make themselves resemble men."(۱

Perfuming Outside Home

:Imam Husayn (a.s.) quotes the Prophet of Islam as saying

Any woman who perfumes herself and leaves her home is cursed by the angels and" (deprived of the blessings of the Almighty Allah until she returns home."(۲

Evil Looks

:Imam Husayn (a.s.) quotes the Messenger of Allah as saying

An evil look is one of the poisonous arrows of Iblis (Satan) and how an evil look" causes

Bihar al- Anwar, Majlisi, vol. ٧٩, p, ۶۴, narrated by Ibn Dawood, Tirmidhi, Nisai', - ١
.Bukhari, Ibn Maja
.Sahih al-Kafi, vol. ٣, p, ٧۴ -٢

(long-suffering regrets."(١

Avoiding the Forbidden Things

:Imam al-Baqir (a.s.) narrates

Every eye shall cry on the Day of Resurrection with the exception of three: an eye" which passed the nights guarding Muslims (their wealth, land, etc.) for the sake of Allah; an an eye which wept for fear of Allah; and an eye which was cast down against (the deeds made forbidden by Allah."(٢

Looking at Women

Imam al-Sadiq (a.s.) was asked whether it is lawful for a man to look at the face of a :woman whom he wants to marry and also to look at her from behind. He said

Yes, there is no objection for a man to look at a woman whom he wants to marry" (including her face and to look at her from behind."(٣

Saluting Women

:Imam Husayn (a.s.) says

The Messenger of Allah (s.a.w.) used to salute women and they used to reply his" salutation. While the Commander of the Faithful, Imam Ali (a.s.), also used to salute women, but he disliked to salute the young among the women and said, 'I feared that her voice would admire me and thus affect me so I would commit sin more than get (reward."(۴

The Punishment of Chasing Women

:Imam Ja'far al-Sadiq (a.s.) says

A young man from the Ansar met a woman is Madina. At that time, women used to" wear a veil, so he looked at her while she was coming toward him. Men she passed by he continued looking after her until he entered one of the alleys. He continued looking as he passed along the alley until a bone on a wall slashed

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.Ibid. p. ۸۲ -۱

.Mishkat al-Anwar, p, ۱۵۵ -۲

.Sahih al-Kafi, vol. ۳, p. ۱۲ -۳

.Ibid., vol. ۱, p. ۱۶۳ -۴

his face and the woman passed out of sight. Then, unexpectedly, he saw blood flowing over his clothes and chest. He said, 'I must go and inform the Messenger of Allah (s.a.w.) about the incident.' When the Messenger of Allah (s.a.w.) saw him in this condition he said, 'What happened?' When he informed the Messenger of Allah :(s.a.w.) about the event in details, the angel Gabriel (a.s.) came down with this verse

Say to the believing men that they should lower their gaze and guard their private' parts. That is purer for them. Truly Allah is Cognizant of what they do.' (Holy Qur'an, (۲۴:۳۰).(۱)

Sitting on Roadsides

:Abi Saeed al-Khidri narrates that the Messenger of Allah (s.a.w.) said

Beware of sitting on roadsides.' Then some of his companions asked him,. 'Oh'" Messenger of Allah! We cannot stop these meetings on roadsides where we talk about different matters.' The Messenger of Allah (s.a.w.) said, 'If you refuse but to '.stop having such meetings, then you should give the road its rights

They asked him, 'What are the rights of the road?' He said, 'To cast down your eyes;" to forbear harms to others; to reply to salutation,. to enjoin what is right and to forbid (what is wrong.'"(۲

Being Covetous of the Honour of Believers

:The Commander of the Faithful (a.s.) said

Surely Allah gets angry for the honour of the believing men and the believing women." So a believing man should get angry (for his honour). Because he who does not get (angry (for his honour) is the one whose heart is upside-down."(۳

Sweetness of Casting down the Eye

Abu Imamah narrated

.Wasa'il al-Shi'ah, vol. ۹, p, ۶۳ -۱
.Sahih al-Bukhari, vol. ۷-۹, p. ۶۳ -۲
.Mishkat al-Anwar, p, ۲۳۶ -۳

:that the Messenger of Allah (s.a.w.) said

A Muslim is he who looks at the beauties of a woman and then casts down his eyes," (Allah will give him the reward of worship whose sweetness he will find in his heart."(۱

Guarding Oneself

:The Messenger of Allah (s.a.w.) said

Guard yourselves from six things and I am your surety for Paradise: when you speak," speak the truth; perform when you promise; discharge your trust,. and guard your private parts (except from your wives); cast down your eyes; with hold your hand (from committing aggression or forbidden things."(۲

Respecting a Woman

The Messenger of Allah (s.a.w.), addressing the Muslims on the occasion of the Farewell Pilgrimage, warned them against the values which he feared would be neglected after him, and referred to woman as one of the important issues about

:whom he said

".Observe your duty to Allah in respect to the women, and treat them well"

The Blessed Marriage

:Anas narrates that the Messenger of Allah (s.a.w.) said

Whoever marries a woman for her glory, Allah will not increase his, but will bring him" humiliation; whoever marries her for her wealth, Allah will not increase his, but place him in poverty; whoever marries her for ancestral claims, Allah will not increase his, but in meanness; whoever marries a woman for nothing but to cast down his eyes, guard his private parts, and join a relationship, Allah will bless him through her and (vice versa."(۳

:The Holy Qur'an says

And one of His signs is that He created for you mates from among yourselves that" you

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.Al-Targhib wa al-Tarhib from Hadith al-Sharif vol. ۳. p. ۳۴ -۱
.Ibid., p. ۳۵, ۳۳, Tuhaf al-Uqol an aali al- Rasool, Al-Harrani, p, ۲۳ -۲
.Al-Targhib wa al-Tarhib, vol. ۳, p, ۴۶ -۳

may dwell in tranquility with them, and He put between you love and compassion; .(most surely there are signs for a people who reflect."(Holy Qur’an, ۳۰:۲۱

:In another verse, the obedient married women are described

there fore the righteous women are devoutly obedient, and guard in (the..." .(husband's) absence what God would have them guard." (Holy Qur’an, ۴:۳۴

Encouragement to Keep Hijab

Islam, with its benevolent view towards women, encourages them to keep hijab in

:this verse of the Holy Qur'an

O Prophet! Tell your wives and your daughters and the women of the believers that" they should cast their outer garments over them (when abroad); this is more proper, that they should be known (recognized as such) and not molested. And Allah is ever .(Forgiving, Merciful." (Holy Qur'an, ۳۳:۵۹

Equality

The Holy Qur'an speaks of the equality of the two sexes in various verses. In one :place it says

and women have rights similar to those against them in a just manner,..." (Holy..." .(Qur'an, ۲:۲۲۸

:Elsewhere, the Holy Qur'an says

O mankind, surely We have created you from a mele and a female, and made you" nations and tribes, that you may know each other. Surely the noblest of you with Allah .(is the most righteous. Surely Allah Knowing, Aware."(Holy Qur'an, ۴۹:۱۳

About work and doing good deeds, again the Holy Qur'an reveals the beauty of Islam and its equal treatment of workers. This is something the West still has not been able :to accomplish! The Holy Qur'an says

And whoever does righteous deeds, whether male or female, and he/she is a"

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believer - they will enter the Garden, and not the least injustice will be done to them." .((Holy Qur'an, ۴:۱۲۴

Whoever does good, whether male or female, and is a believer, We shall certainly" make him live a good life, and We shall certainly give them their reward for the best of .(what they did." (Holy Qur'an, ۱۶:۹۷

:Another verse, Allah, Most High still promises

I will not suffer the work of any worker among you to be lost whether male or..." .(female, the one of you being from the other..."(Holy Qur’an, ٣:١٩٥

Praise be to Allah, Lord of the Worlds

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ
?Are those who know equal to those who do not know
al-Zumar: ٩

:Introduction
Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto
Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field
and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace
:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-
encouraging the populace particularly the youth in investigating the religious issues-
replacing useful contents with useless ones in the cellphones, tablets and computers-
providing services for seminary and university researchers-
spreading culture study in the publich-
paving the way for the publications and authors to digitize their works-

:Policies
acting according to the legal licenses-
relationship with similar centers-
avoiding parallel working-
merely presenting scientific contents-
mentioning the sources-
.It's obvious that all the responsibilities are due to the author

:Other activities of the institute
Publication of books, booklets and other editions-
Holding book reading competitions-
Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-
places
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Launching the website with this address: www.ghaemiyeh.com-
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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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